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ADDRESS

OF THE

BISHOP OF LOUISIANA

TO THE

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

ASSEMBLED IN NEW ORLEANS,

FEB. 14th, A. D., 1868.

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NEW ORLEANS:

JAMES A. GRESHAM, CHURCH BOOKSTORE, 92 CAMP STREET,

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## ADDRESS.

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It is not my privilege, in greeting you at this Convention, to exchange congratulations upon the condition of our country. The pall of national calamity still covers the future from our sight, and we behold nothing to refresh our faith in the speedy recovery of this people, to their lost inheritance of prosperity and peace. The effect of this state of things upon the church, is only what might be expected. Our gains are few, our losses many, but they lend their aid to the developement of church power. It is a proud distinction to be able to achieve new conquests in the field of religious enterprise; to erect temples where none existed before; to multiply schools and other active agencies for good; to welcome the glad tokens of growing vigor and prosperity in the sphere of labor entrusted to your care. But the life of religion consists not only in adding to its external strength. Suffering, is one vocation of the church of Christ, which has its peculiar duties, and is fraught with its own promised blessings. Of this you will behold some evidences, as I proceed to the humble task of recalling my Episcopal labors during the past year.

2d Sunday after Easter, In St. Peter's Church, New Orleans, I preached and confirmed twelve persons. In a more convenient location, this Church would soon gather a large congregation. In the afternoon, I officiated at the U. S. Barracks, preached and confirmed six persons, presented by the Chaplain of the Post. In his efforts for the good of the soldiers, all of whom were negroes, he has been greatly assisted and encouraged by the commanding officer, General Wheaton, and his family. Later in the afternoon, I preached at Calvary Church, and confirmed nineteen persons, making thirty-five confirmed in this struggling but vigorous congregation within a few months. In the evening of the same day, I presided at a Missionary Meeting convened in Trinity Church. The services of this occasion were enlivened by addresses from a number of the Clergy, and notwithstanding the bitter inclemency of the weather, and the lamented absence of many of the congregation, the result calls for our gratitude. It furnished a welcome pledge, of what, under more favorable circumstances, will be accomplished by our people in this holy cause.

At the request of the Secretary of the Missionary Board, I left home to attend a public meeting assembled at Rochester in New York. The generous sympathy for our Church in Louisiana, expressed by this Board, made it a duty to signify our warm and active participation in the means employed to strengthen their hands, and to quicken the Missionary spirit in the Church. I often wished that my Brethren could enjoy the refreshing services to which the occasion had given birth. The presence of so goodly an array of Bishops and Clergy, the congregations of the faithful crowding the sanctuary day and night, the music of assembled choirs, affecting every heart with the exhaustless grandeur of our holy worship, the Missionary addresses, and other expressive tokens of Christian unity, contributed to revive my hopes for the future influence of the Church in this land. Surely a Church so pacific and so capable of power, shall not long remain unfelt, and unrecognized among the agencies which control the nation's life, sleeping like thunder in a cloud, or sending forth its loud complaint at the tempest which it has no power to avert. Surely, the time is not distant when true religion shall cease to moan, and shall assert its power to subdue prejudice and passion in the public mind, vindicating our claim to be called a Christian people.

May 27, I was present, by request, at the Diocesan Convention in Maryland, assembled in the City of Baltimore. The venerable Bishop of the State being disabled for some years from active duty, I yielded to his request to visit several parishes, and administer confirmation. The opportunity was thus afforded me, to communicate to this people our sense of gratitude for their many acts of kindness and munificence to the suffering people of the South. It was a grateful task to be able to contribute to their comfort in spiritual things, who have administered so abundantly to our temporal relief, and "yet do minister." In three or four weeks I visited twelve Churches, delivered as many sermons and addresses, and confirmed more than one hundred persons.

June 27th. At the request of the Bishop of New York, I preached in Trinity Chapel, the Ordination Sermon, when the members of the graduating class of the General Theological Seminary were admitted to Deacons Orders.

July 25th. I preached in Trinity Church, New York, the Consecration Sermon, and assisted in the consecration of Rev. Dr. Young, elected to the Diocese of Florida.

At other times I preached in Williamsport and Holmesburg in Pennsylvania, in Charlottesville and Scottsville in Virginia, and in the City of Baltimore.

7th of September, I embarked for the shores of England, to be present at the conference of Bishops convened at Lambeth, by invitation of his Grace, the Archbishop of Canterbury. The lively interest felt through the English Church in this meeting of Bishops, was exhibited in many kind invitations to officiate in the various Churches of the Metropolis, and other parts of the Kingdom, and to partake of the warm and generous hospitality of the people.

17th Sunday after Trinity, I preached in a parish Church in Warwickshire.

July 21st, I preached an ordination sermon in the Cathedral Church at Rochester; in the afternoon I preached in the same Cathedral; and in the evening of the same day, I preached to a congregation in Cheltenham, newly organized, and actively engaged in the erection of a magnificent Church. One feature in this Church which will hardly be surpassed in taste and beauty by any Church in that Diocese,



will attest the Catholic spirit which is rapidly growing to maturity. Around the walls of the edifice will be sculptured, in stone, the likenesses of some of the chief representatives of the Church of England. Conspicuous among them, it is proposed to include the head of John Wesley, in recognition of his dying testimony to the scriptural integrity of this Church, and his entreaty to his followers, "never to forsake the Church, lest God should forsake them."

During my stay with the Lord Bishop of Rochester, it was my privilege to accompany him in his visitations, and to witness the many blessed fruits of divine favor vouchsafed the Church under his jurisdiction. One day I was present at the final dedication of a Children's Hospital, a costly edifice, which owed its existence chiefly to the munificence of one family. At the Bishop's request, I addressed a large congregation of Ministers and people gathered to testify their interest in this humane enterprise. The next day, I was present at a harvest festival, and the beautiful services attendant upon the restoration of an ancient Church. The day following, I was persuaded to accompany the honored Bishop to the dedication of an Educational Institute, another munificent gift to the Church, designed to train the rising generation of England, in the faith of their fathers. The grateful duty was devolved on me again to address an English audience, to express the growing conviction of our people in favor of Church schools, and to pledge their earnest coöperation in the cause. Upon no subject is the religious mind in England more alive, and the public utterances of our Bishops, so bold and so unanimously given, were always hailed with enthusiasm. Among the precious reminiscences of my life, will ever remain this visit to the Bishop of Rochester. Of his eminent gifts, and learning as an author, I was not ignorant. But his best exposition of Holy Scripture is in his own life, in the meek graces of his personal character, and the practical administration of his high office.

The week following, I was present at the preliminary meeting of the Bishops, when council was taken on the best means to give effect to the approaching Conference.

On Saturday, I was requested to preach the introductory sermon to a series of discourses, delivered by the several Bishops, in the interest of the Propagation Society. The design of these discourses was to spread before the public, the progress of the Church at home and abroad. Three times every day the church was opened and filled with eager multitudes, who assembled at these august services, attesting the public interest in this venerable Society, and its representatives gathered from the distant nations of the earth.

The appointed day having arrived for the Bishops to meet in conference, they came together, seventy-six in number, in the Episcopal Palace in Lambeth. At eleven o'clock they repaired to the chapel, and after divine service and a sermon, the venerable Archbishop of Canterbury officiating at the altar, they participated in the Holy Eucharist, renewing their vows to the Great Head of the Church, and to each other in a holy covenant of peace and love. The solemnities of this memorable service being ended, the Body assembled in the hall which had been chosen as a place of conference.

Three or four days sufficed for the deliberations of the conference; a few questions of grave importance were then entrusted to a committee; a pastoral address

was issued; and the members dispersed; many of them to meet the clergy and laity in St. James Hall, and exchange a last farewell with the representatives of the English people. A brief visit to the Church Congress at Wolverhampton contributed to refresh my last hours in this favored land, when I returned on the first steamer for the United States.

November 19th, I visited the parish at Lake St. Joseph, preached and baptised one infant, and administered the Holy Eucharist to the few scattered members of the Church in this bereft and afflicted region.

November 20th, on the Steamer R. E. Lee I held divine service and preached in the presence of a devout and attentive congregation.

It gives me great pleasure to recognize a salutary change in the observance of the Lord's day on these river steamers. Other tokens of improvement in the morals of the community, I could mention, to contradict the false and dangerous assumption, that we are becoming a degenerate people. There is no degeneracy, but that which is inseparable from pecuniary loss and distress unsurpassed in the history of any nation.

November 22d, preached in Emmanuel Church, Jefferson City, and confirmed eleven persons, and at night preached in Christ Church.

December 1st, I preached in St. Peter's Church, and admitted to Priest's Orders, my valued friend and brother, Rev. J. F. Girault, who assumes the rectorship of that Church. Rev. Dr. Hedges and Rev. Caleb Dow united in the imposition of hands, and assisted in the Holy Communion.

December —, I preached at St. Paul's Church in this city; in the evening, preached in Algiers, confirmed twenty-six persons. The occasion was rendered more interesting as being the first anniversary of the great calamity which laid that Church in ashes. Refulgent from the flames, this congregation has come forth to attest their faith and constancy, and the unselfish devotion of their beloved pastor.

December 14. In the evening, preached in Christ Church in this city.

December 16. Preached in Christ Church, and in the evening at the Church of the Annunciation, and confirmed five persons. A bright page in the history of the Church of this city, is reserved for this congregation and its devoted pastor.

December 24. I attended Christmas celebration of Sunday Schools at Christ Church and also at Trinity, and in the same week at Calvary Church. On each occasion, I addressed the dear children, with their beautiful staff of teachers, and participated in the religious festivities which graced this holy season, so replete with gladness to the young.

December 29. I preached in the morning in Trinity Church, and in the afternoon in the Southern Hospital for wounded soldiers, read prayers and preached to a large number of the inmates assembled for divine service. This worthy and beneficent institution hidden from the public gaze, is sending forth its silent testimony to the grateful spirit, which survives the extinction of the cause which gave it birth.

I left the city on a visitation among the parishes on the Mississippi, and on the 4th of January, I preached in the School-house in view of the ruins of Grace Church, Atchafalaya, which was destroyed during the war; baptised two adults and five children, confirmed two persons, and administered the Holy Eucharist.



A day to be remembered by those dear children, who had walked with willing feet nearly ten miles to receive holy baptism.

January 5. Held services in the beautiful Church at Williamsport, baptised five children and two adults, and confirmed seven persons. Preached and administered the Holy Eucharist. Through these disastrous times, it was affecting to witness the pious care which had watched over this Church, protecting it from violence and decay. More affecting still, was it to learn that a few faithful ones had visited the Church at Christmas, and upon its silent walls hung the green emblems of their Christmas joy, to the honor of their Incarnate Lord; also at their Easter Festival they assembled to fill the font with flowers, and after singing a hymn and uniting in the Lord's prayer, they left the Church in its voiceless solitude, and went away as the holy women of old turned from the sepulchre; not, we trust without a like manifestation to reward their faith. Already the good effect is visible, a Sunday School has just been opened, and the success attending its organization is a fit preparation for the advent of a permanent missionary for this interesting parish.

1st Sunday after Epiphany, I preached at Grace Church in St. Francisville, and confirmed four persons; in this parish is recently settled a valued friend of my youth, the Rev. R. Johnson.

January 13. St. Mary's Church, I preached to a congregation, few in number, caused by the obstruction of the roads and extreme inclemency of the weather.

January 14. At Jackson, I read prayers in the Methodist Church, kindly proffered for our use, preached and confirmed one person. One or two families in this parish, by their rare virtues, have preserved the respect of the whole community for the Church.

January 15. At Clinton, I read prayers, and baptised five adults and preached to a large and attentive congregation.

January 16. The records of this day will illustrate the work which sometimes devolves on the Bishop of a Southern Diocese, when there is no minister in charge, and no one to aid him in his ministrations. Early in the day I was called to meet a class for confirmation; next to administer infant baptism; at eleven o'clock read morning prayer, and administered adult baptism, preached, confirmed fifteen persons, addressed the candidates, and administered the Holy Eucharist. In the afternoon, presided at a vestry meeting, and instructed a second class who were moved to ask for confirmation in the same Church. In the evening read prayers, again administered adult baptism, preached and confirmed ten persons. These services ended, I solemnized a marriage in the Church. At a later hour, other, candidates presenting themselves, I could not refuse to consider their bereft condition, and the services of the evening concluded with a third adult baptism, a third confirmation, and a parting address to the congregation, urging them to abide "steadfastly in the Apostles Doctrine and fellowship, and in the breaking of bread, and in prayers." It almost breaks one's heart to turn away from a people so eager for instruction, and to feel yourself powerless to send them relief.

January 18. I baptised four children in private on a plantation remote from any Church.

2d Sunday after Epiphany. At St. James Church, Baton Rouge, I preached and confirmed two persons. At night I preached in the same Church.

January 21. I read morning prayer and preached in the Presbyterian Church at Plaquemine, courteously granted for our use. In the evening again officiated and preached.

January 22. In the same Church read service, and a third time preached and confirmed three persons.

January 23. In St. Mary's Church, Bayou Goula, I officiated at the service, preached and confirmed three persons, and administered the Holy Communion.

January 24. I proceeded down the river, and in another neighborhood never before visited by any accredited minister of the Church, I held service in a private house, baptised four children, and preached to a congregation composed chiefly of families educated under the shadow of the convent which was in sight. In the same neighborhood, I baptised another infant in private, and visited several families favorably affected to the Catholic Church, purged of mediæval errors and superstition.

3d Sunday after Epiphany. I accepted a kind invitation to hold service and to preach on Steamer Nina Simmes, to whose commander I am indebted for many acts of Christian courtesy.

4th Sunday after Epiphany. In the morning I preached at St. Paul's Church in this city, and in the evening at Christ Church.

Septuagesima Sunday. I preached at Trinity Church in this city, and confirmed thirty-five persons. At St. Peter's preached and confirmed sixteen.

During the year, I have given my canonical consent to the consecration of the Rev. J. Freeman Young, D. D. as Bishop of Florida; the Rev. John W. Beckwith, D. D., as Bishop of Georgia, and Rev. Francis M. Whittle as Assistant Bishop of Virginia; in the last instance, yielding my canonical scruples to what I know to be the urgent necessities of an afflicted Diocese.

Three Clergymen have received letters dimissory during the year. The Rev. J. E. C. Smedes to Mississippi; the Rev. W. E. Phillips to Mississippi; the Rev. John Rowland to Vermont, and the Rev. F. J. Hawley, D. D., to Connecticut. I have received the Rev. Edward Fontaine from Mississippi, and the Rev. Mr. Dillon from Western New York, and Rev. Charles Seymour from Massachusetts.

During my absence from the city, the melancholy announcement was received of the death of Rt. Rev. John Henry Hopkins, the revered and beloved patriarch of this Church. That our clergy and people did not assemble to express their sense of this bereavement, is an affecting proof of the gloom and depression of the public mind already exhausted by affliction. A great life has thus closed! An illustrious character has passed into the custody of history. Nature had endowed him with rare gifts, and "set a crown of pure gold upon his head." His mental endowments were as solid as they were varied and beautiful. A scholar of wonderful erudition, he did not disdain the graceful accomplishments which enrich life, and lend their aid to

the full development of its faculties. A champion in Polemical theology, he always preserved his equanimity; his ponderous arm would now and then descend with force, but it borrowed no aid from the weapons of malice or resentment. His published writings are among the best treasures of the American Church. He left to others the propagation of the Gospel by Missionary agencies; his vocation was to defend it, and at every point to strengthen the Church against the contagion of surrounding evils. His powers were often employed in resisting popular errors and illusions. Calm in the midst of excitement, intrepid when other men's heart were failing them for fear, he thought and spoke like one who lived in the "ages of faith."

I can remember, when the first wave of a creedless philanthropy broke upon the land, and the use of intoxicating drinks was to be suppressed by a human organization, which disowned the Gospel as the reforming power of the world, how his watchful eye detected the lurking error, and his bold voice was raised amidst a storm of obloquy and reproach to expose the danger. An example of purest sobriety and virtue, he began thus early to defend the moral code of the Gospel, and to warn the Church against the danger of submission to popular clamor, and the allurements of a fitful and vicious popularity. His sagacity and wisdom were confirmed by the result. I might trace his footsteps in the same path of heroic constancy to principle, but the spirit of brotherhood now graciously restored to the Church, seals my lips, and I say too little lest I should say too much. The most remarkable instance of his firmness and magnanimity, is to be buried in oblivion, from its association with events which cannot too soon be forgotten. But it is only just to his memory to make this assertion, that if the time shall come, when the christianity of this land shall be unchristianized beneath the wasting spell of popular opinion : if it should be bribed to accept the world as its ally and champion, which Christ has made its enemy ; the example of Bishop Hopkins will remain, to rebuke the act of pusillanimity, and to uphold the purity and dignity of the Church of Christ. Few will dispute his claim, above all others in the American Church, to be called the Defender of the primitive faith. Add to this, his indefatigable labors in the active sphere of his office, his rare disinterestedness in devoting his private fortune to the public good, his universal urbanity and kindness, and you will acknowledge that his varied gifts have their counterpart in the moral elements of his character. The world is indeed poorer for the loss of such a man from among the living.

I saw him last in the council of Lambeth. He had been chosen by his Grace, the Archbishop of Canterbury, to preach the sermon before the assembled Conference, but with that spirit of self abnegation which distinguished his character, he devolved the task upon another. His worth was never more illustrated than in that Conference. His voice was last raised in its councils, and amidst its hallowed scenes and associations his majestic form disappears from the view of the Church. He lived only long enough to return home, to bestow a last proof of his undying devotion to his charge, to shelter his weary head beneath the pavilion, which, for fifty years had shared his morning and evening blessing. There, amidst the prayers and benedictions of his family, the aged saint sinks to his rest; beloved forms kneeling around the scene of death; beloved sons in the Church to keep midnight watch around his bier, beloved brethren to bear his lifeless body to the tomb; beloved voices which had often blended with his own, to swell the hallowed requiem over his sleeping dust. It was a felicitous event, that the Church of England and America, each had its representatives present to share in the funeral obsequies, to join antiphonally in the eulogy of the departed Prelate: thus illustrating in his death the blessed covenant of unity, which had exhausted the last energies of his life !

I have lingered thus long in the sanctuary of the dead, which none will dare to profane, hoping to awaken a subdued and chastened spirit of reverence when I come to introduce you to another scene, in which the living representatives of the Episcopate are assembled to counsel for the interest of our Holy Church. It is a proper occasion, to report to you the history of the late Conference of Bishops at Lambeth.

My presence in that Conference was at your request. Your prayers and intercessions were invoked to guide its deliberations, and it is risght you should know, what can be made known, of its action and [its influence upon the cause of true religion. I am asked what good has been done by this Conference; what evils has it remedied; what are likely to be its practical results present and future.

I begin with saying that nothing was wanting to give to this august occasion its due solemnity and effect. The spot chosen for the Conference was one of historical interest. Vivid traditions of suffering and of triumph to the Church of England were associated with the venerable hall at Lambeth. Around its walls hung the



portraits of the Archbishops of Canterbury, reaching back to a period before the Reformation—a cloud of faithful witnesses bending their silent gaze upon the scene below. None of that illustrious line was more worthy of his office than the venerable primate, who now occupies the seat; at whose summons the Conference had gathered, and who presided with a grace and wisdom worthy of the best days of the Church. On the right and left of the chair were seated the Metropolitan Bishops of Scotland, Ireland, Canada, New Zealand, Africa, and the United States of America. The other Bishops present, more than seventy in number, represented the Anglican Church in every portion of the hospitable globe.

None of the Œcumenical councils of the early Church actually embraced so large an extent of territory, and none of them assembled more real intelligence, learning, moral worth, and sound religious faith. Nor did the occasion lose anything of its importance by a comparison with its results. Time will prove what is here affirmed. The Lambeth Conference will live in history as one of the great epochs in the Church. Its benefits can hardly be exaggerated, whether we consider what was done, or what was left undone. I will speak first of what was left undone.

Disappointment has been expressed that the period allotted for the Conference was so brief, and the deliberations void of interest, and of practical value to the Church. Such allegations are not surprising in this age of excessive legislation. The same fault might have been charged against the Church of Jerusalem. How many grave questions of practical interest to the early Church were left undetermined; how many words unspoken. Perhaps the peace and prosperity of the Church would have been better preserved if this example had been more respected, and later councils had been more restrained in speech, and more tolerant in spirit. It can hardly be disputed, that the danger which threaten the religious organizations of the present age, is not from too little, but too much legislation. We do not live in the early age of the Church. The responsibility of attesting the canon of Scripture, of sifting the testimony in favor of spurious Gospels and Epistles, of deciding controversies concerning the cardinal doctrines of the faith, has devolved upon others more worthy of the task. That work is already done, and the testimony sealed.

If the Church of England were now to cite these cardinal doctrines to appear before the tribunal of modern criticism, she might justly be charged with a work of presumption, attempting to do

what has been done already, or rather attempting to do feebly what has been done effectually. It would lose its catholicity. Let it be left to the Church of Rome, to assemble her councils to treat the Gospel as imperfect, to charge the Apostles with ignorance or unfaithfulness, and insult the Catholic Church of eighteen centuries, by adding new articles to her creed, and imposing restraints upon the liberty of her children, unknown to the primitive Church. Let it be left to our protestant brethren, who disown the authority of the ancient church and suppress her creeds, or hide them away in some hidden corner of their formularies, to devise new forms of Church government ; to make new conditions of Communion, new codes of morality, new theories of political or social order.

It is the humble mission of the Church of England to listen reverently to the voice of her Divine Head expressed in the words of the Scriptures, and accredited by the unanimous testimony of the primitive and undisputed councils of the Church. It ought therefore to cause no surprise or disappointment, that the legislation of this Church is quiet and conservative, more conspicuous for its reserve and moderation, than for violence and proscription. When we think of the mischief, resulting in every age from priestly demagogism and the profane use made of ecclesiastical synods to promote strife and bitterness, we see cause to congratulate ourselves upon what has been left *undone* at the Conference of Lambeth.

It remains to consider next, what has been done, what are the positive benefits to the body of Christ which may be expected from this conference.

One thing which demands our grateful recognition, is the exclusion from the council, of one, who having contracted the sin of heresy, persists in his claim to be recognized a Bishop in the Church. It has been made a cause of reproach that this vicious heresy has not been more exposed, and its author visited with the discipline of the Church. The reproach is an act of cruel injustice. It has pleased God, that the Church of Great Britain should be straitened in the exercise of its power, as the Church of Rome is in France and other countries, by civil laws and statutes almost inseparable from a Church establishment. True to her teaching, the Church is guilty of no factious resistance to these legal ordinances, accepting the evil for the sake of the good, not contending against the State, but not intimidated, in giving her full and decided testimony for the truth. More than this, advancing as far as can be



done legally and righteously, the author of the heresy is refused recognition among the Bishops of the Church; his name is unspoken; his presence is not asked nor would it be permitted in the Hall of Council. He stands convicted and condemned, his temporalities only are not alienated, which are a boon from the State, and not from the Church. If the Lambeth Conference had done nothing else, it was worth the labor and sacrifice involved, to pronounce this silent but solemn judgment, against the most portentous heresy of the age. Never can it be said that the verdict upon the Bishop of Natal is wanting in solemnity and force, or that the Church is left to blush, with the shame of repulse and disappointment.

In one of the palaces at Venice, the visitor is ushered into a hall where the portraits of the ancient Doges are suspended upon the walls, and preserved with pious veneration. In the midst of this illustrious group, the eye rests upon one panel which is left vacant or covered with a veil to hide it from view. What is the meaning? It means that the person whose portrait occupied that place had been guilty of a crime, which dishonored his high position, that his presence in that noble array of the honored dead, was an offence not to be tolerated by the nation. Could any sentence more ignominious, have been pronounced upon that man's offence. The Church has the same redress for its wounded honor. And when you behold in that congregation of Bishops gathered to represent the Apostolic college, one seat unoccupied, one dreary cavernous recess in "the Chamber of Imagery," dark shadows fall upon the absent one, and a memorial more affecting than words, attests the enormity of his guilt in the judgment of the Church. Objugation is less to be deprecated than oblivion: the one may evoke sympathy, but none can deem the other penalty too severe for one who has outraged the faith of God's people as no Bishop has ever done before. Already the good effect is proved, and the public voice of the Church cannot remain unheeded, "his Bishoprick let another take."

Another benefit has resulted from this Conference. It has furnished an example of meekness and toleration. It has rebuked the spirit of proscription, so foreign to the nature of a Catholic Church. A religious *sect* looses its consistency when it looses its modest and rigid uniformity. As it grows, it is forced by the law of its being into controversy upon issues, not important or vital to true religion. To exercise common forbearance in reference to forms and ceremonies, is to contradict its own

history. The aim of the Church Catholic is to afford ample scope for the just expansion of the individual mind, for liberty on those points, where uniformity is not essential to unity. The result is inevitable Diversities of faith, and practice will creep into the Church, wrong in themselves, perhaps, but not so wrong as the attempt to expel them by hard names and harsh accusations.

On the one side you will behold a growing relaxation of Church order in favor of a naked Protestantism. Many good men are jealous of their liberty to depart from the prayer book at their own option, to affiliate with other religious bodies, to unite in all their schemes of benevolence, and not unfrequently in acts of public worship, regardless of the offence produced among their brethren in the same household of faith. The developments on the other side, are ~~equally~~ equally conspicuous. A pious zeal for the spread of the Gospel mingles itself with sighs for the restoration of Catholic unity in the Church. More frequent services and sacraments are coveted, more gorgeous solemnities to combine the grandeur of the ancient worship, with the purity of the reformed faith. Impatient of bigotry and restraint, both classes are zealously engaged, one in drawing closer the ties which bind us to our Protestant brethren, the other in healing the divisions between the branches of the ancient Catholic Church. It was expected by many, that the Lambeth Conference would raise its stern voice to check these deviations, and to urge a more rigid conformity to one standard of faith and worship. It refrained from any such attempt; leaving these questions where they were left before, to Diocesan authority, subject when necessary to the decision of a higher tribunal. It abstained from words of suspicion and distrust, and by its silence, has administered a rebuke to those who are prone to agitation and harsh accusations against their brethren. In the judgment of the Lambeth Conference, these existing tendencies are not heresies to be condemned, but antagonisms to be won by mutual forbearance. Until they issue in results more bold and defiant, the time will not have arrived, to awaken the sleeping thunders of ecclesiastical discipline, and expel them by authority. When the evil effects of theological rancor, are so familiar to us in history, the benignant tone of this Conference can hardly fail of its effect. Good men will be slow to offend against a power, thus serene in its dignity, and sublimely raised above the clamor of faction. Pacification can no longer be regarded as perfidy. The two systems will

each find scope for the healthful exercise of their powers, divided, only as the wings of a dove are divided, which is the image chosen in Scripture to denote peace. So let the Church go forth, not dividing, but combining its strength, and in the equal libration of its wings advancing to the fulfilment of its mission, which is not then either checked or endangered. I am thankful in the conviction, that among all the public councils which have convened in the Church, the Conference at Lambeth will be distinguished as the council of conciliation and peace.

Another benefit from this meeting, and one more positive in its nature, is the unanimous testimony of unchanging confidence in our ancient heritage of faith and worship. Under the frightful assaults which are being waged at this moment against the truth of God, it cannot be denied that this Conference has tended to banish distrust of the primitive faith and doctrine, as taught in Holy Scripture, condensed in the creeds, and approved by the earlier Councils of the undivided Church. No one can mistake the clear language in which this is expressed, in the published declarations of the Conference, and the Pastoral address of the Bishops to the Church. Latitudinarian had no voice in that Conference, nor the subtleties of Socinianism. What could be more explicit than the entreaty, to hold fast the Scriptures as the sure word of God, and that doctrine which is the life of all other doctrines. "Jesus Christ, very God, and very man, ever to be worshiped and adored." Romanism had no apologists in that body. What could be more pronounced, than the warning against the great error and superstition of that Church, in the exaltation of the Virgin Mary, as mediator in the place of her Divine Son. Nearly allied to one or the other of these greivous errors, are a thousand novelties of faith and practice, religious, philanthropic, educational, moral, the rank growth of this licentious age, which are condemned in the wise exhortation, "to abide in the steadfast communion of saints, whenever God hath granted you a place—to seek in faith for oneness with Christ in the Blessed Sacrament of His Body and Blood -- to hold fast the pure worship and order, which of God's grace ye have inherited from the primitive church—to seek for unity amongst yourselves, and amongst all the faithful in Christ Jesus." No one who studies the real meaning and significance of this phraseology, can fail to see, that while this Conference has refrained from the harsh and violent tone too often adopted in the councils of the past, the whole weight of

its influence has been given to authenticate old truths, and to preserve undefiled, the Temple in which our father's worshiped. That some brief enunciations of the kind was wanted, cannot be disputed. So intense is the conflict between truth and error—so multiplied are the fallacies of modern thought, that good men were disturbed in their faith, holy convictions were stifled, and the cry of old and young went forth. Where is the Church, where is her guardian care, her sympathy, her promised aid to maintain the faith of her children? Shall we find fault that at this crisis, when men's hearts were torn and distracted with the strife of words, a solemn affirmation of the old faith should issue from the highest authority known to the Church, and that the Bishops should assemble, far and near, to fulfil this trust, and affix their seal to this testimony. Can we doubt the good effect which will be produced. Can we fail to behold in this act, the presence of Him, who has promised to be with His Church always, even to the end of the world. Gainsayers will continue to gainsay—the censorious will find fault that the utterances are too weak, the sensative, that they are too strong. The world will of course, lavish its content upon this and all other impotent declarations of faith. But the truehearted will become more united, and the wavering and doubting, will in many cases, bless God hereafter for the faithful words that were spoken at the Lambeth Conference.

The next benefit for which we are indebted to this Conference is one of grave importance. It has demonstrated the organic unity of the Anglican branch of the Catholic Church. A glance at history will be necessary to make this understood. Since the lamented division of the Church between the East and West in the sixth century, the Church of England struggled vigorously against the Church of Rome. It struggled in vain until the sixteenth century, when the civil power came to its aid, as the Heathen King was employed for the release of ancient Isreal. Under like protection, the Church of England was at length successful in detaching itself from bondage to the Latin Church. Under a purer reign, it hastened to review its ancient forms of worship, and to *protest* its loyalty to the primitive and Catholic Church. Its Protestantism, is thus an appeal from the sixteenth to the sixth century. Unlike the bold and impetuous Luther, the Reformers of the English Church did not attempt to teach dogmas of their own, or to make a new church to be called after their own names: they did not form a Lutheran Church or a Calvinistic, or a Wesleyan Church. Adhering to the ancient succession of Bish-



ops, clinging fast to the ancient worship purged of its superstitions, worshipping in the same Temples, the Reformed Church remained the National Church of England. From that hour it has stood erect in the majesty of its ancient authority, witnessing both to small and great, the Faith once delivered to the saints. You will not forget this fact, brethren of the Laity, when you hear the Church accused of asserting the right claimed by other Protestant bodies, to segregate themselves, to consult taste rather than authority, in the choice of teachers and of doctrines. The Church of England disclaims any such right, confessing her obligations to abide by the ministry descending in historical succession from the Apostles. Her present form of church government is preserved, not as the best among many, not as the most imposing and consonant to her judgment for the time being. True to her divine Head, when he prayed that all may be one, this Church clings to the established order of the ministry, the ancient creeds, with inviolable jealousy : preferring obedience to novelty, and the blessings of security, to the splendid visions of another Dispensation. Three hundred years have elapsed since this Reformation. What has been the result ? The Lambeth Conference afforded an opportunity to prove this question, and to test the unity of the Anglican Church. For many years the Mother Church has been sending forth her branches among the more vigorous nations of the earth. Removed from the restraint of old associations, exposed to the local influences of every clime, experience alone could show if any disruption or change would be attempted, which would effect their relation to the Mother Church. Schism had reached other Protestant bodies. How has it proved with the English Church ? Has the bond which once existed been snapped assunder, or has it not ? Has the power which kept the Church together lost its vitality by diffusion, or has it been invigorated ? It was known that the developments at Lambeth would test this fact so vital to church unity. The result, thank God, was to shame the timid, and to silence the incredulous and profane. No schism had spoiled the fair beauty of our Zion. No contingency had occurred to make any change or modification necessary to meet the changing circumstances of the church. The old Prayer book was proved to have no more rigid adherents at home than abroad ; none gave utterance to stronger expressions of attachment to the Church of England, than did the Bishops of the Colonial Churches, and of our own in the United States ; none entered with a higher joy into her temples ;

none hailed with greater enthusiasm, the growing manifestation of her life and power. It was impossible to listen to so many voices of sympathy coming from distant regions, and not feel that the Anglican Church was one, not in name only—that as the pulse beats at the heart, it was beating at the extremities. Upon the questions debated in Conference, it was edifying to witness the diversities of opinion adjust themselves, and unquiet thoughts subside into repose. It was a scene worthy to be commemorated in history, when the pastoral address was read, to behold the seventy Bishops rise to their feet, and with one voice approve it as their own. It is a favorite assumption among the enemies of the Reformation, that there is no real ecclesiastical unity, except in the Church of Rome; that persons seeking a refuge from perplexity and strife, will seek it in vain elsewhere. This arrogant assumption has no meaning in its application to the Church represented at Lambeth. No student of history, who is conversant with the council of Trent, or who is familiar with the vexed questions which yet divide the Roman priesthood, will ever be moved by a divine influence, to exchange the unity of the Anglican Church, for the unity of the Church of Rome.

What future trial may await this Church is known only to God. Rival parties may afflict one Church, as rival popes and rival councils have afflicted the other. Let us rejoice with trembling lest we be chastened for our pride. Many things exist to humble us, to make us watchful, to keep us low at the foot of the cross. Condemning ourselves, we shall be less tempted to condemn others: drawing nearer to our Divine Lord, we have the surest pledge of our union with His true disciples; becoming more like Christ, we shall be more like each other, and the unity of the Church will be not an historical fact only, but the vital expression of our fellowship in the Holy Ghost. Blessed hope, which makes the soul long to escape from restraint, to annihilate sects and systems, and to embrace in one fold “all who love our Lord Jesus Christ in sincerity.”

And this opens to our view the last, and perhaps the greatest benefit, derived from this Anglican Conference. It has inaugurated the movement for a General Council, and ultimately for a visible Union of all the faithful, looking for the coming of the day of Christ. Nothing more full of meaning has emanated from that body, than the words which express “the deep sorrow with which we view the divided condition of the flock of Christ,” and the exhortation, which is incorporated in the address, “to seek for unity amongst ourselves



and amongst all the faithful of Christ Jesus." Added to this is the earnest hope, expressed in the last resolution that this conference will be followed by "other meetings to be conducted in the same spirit of brotherly love." Solemn words like these are mere conventionalisms, unworthy of the occasion, or they are real words, pondered over with profound wisdom, and prophetic of great results to the kingdom of Christ on earth. Is it to wrest these words from their proper meaning, to make them plead for a future Conference, more comprehensive, more fully accredited as a Council, and more beneficent in its results to the peace and prosperity of the Catholic Church. Facts are encouraging. Already the stern heart of sectarianism has been stirred to its depths, on this issue of Christian union. It is seeking for it in the Evangelical alliance, annually celebrated in Europe, which claims far more of our sympathy than our scorn. It is struggling to realize it, in the mission prayer meeting, and other associations of religious enterprise in our own land; and how ever mistaken the form, it denotes the sympathy of the popular heart of christendom to be for Union. Cold bigotry may knit its brow, the world may shout its derision in the presence of such a spectacle, but it is none the less worthy of the attention of every thoughtful mind. It is typical of some great event. As in the grotesque superstitions of the Heathen, we behold a fallen world sighing for the great Atonement: as in the altar erected at Athens, with its inscription to the unknown God, the discerning eye of the Apostle could behold the struggling aspirations of a benighted people, for the true worship of Jehovah; not less affecting is it to perceive in this mingled worship of religious sects, so long torn and distracted by division, the pulsations of a universal brotherhood, and the earnest and intense longing after a near and permanent unity. Shall this holy impulse be allowed to die away; or shall it not rather be fostered, and encouraged to seek a more legitimate and worthy consummation.

The world affects to sneer at Church Councils as vain and useless. The world is in error. We have the authority of a great historian\* for saying that the world is indebted to the Council of Nice for the first idea of a true representative assembly. The fact stands confessed that nations have been taught how to rule and legislate for their subjects by the example of the Church. A few years ago, our American Branch of the Church assembled in general Convention at the close of the war, to legislate for healing its wounds, and recovering the broken ties of ecclesiastical unity. In one day that task was completed. I am

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\*Allison, in his preface to the "History of Europe."

bold to say if the civil power had been wise enough to work after that model, the peace of the Church would have been the peace of the Nation.

This lesson is not yet completed. If we rightly interpret events, the world will be indebted to the Church for a more potent revelation of legislative and moral power in the future.

Science is busy in preparing facilities for the end, which is there contemplated. History will confirm the assertion, that the progress of Christianity has always been responsive to the slow and stately march of scientific discovery. With the invention of printing, a new impulse was given to the study of Holy Scripture and to its diffusion; the use of types almost succeeding to the gift of tongues in the spread of the Gospel. The next great discovery was the use of steam, which the Church was quick to interpret as a grand auxiliary in the same holy cause. At length the benignant hand of science has presented us with a new and almost ubiquitous power in the telegraph. Mountains and seas have ceased to divide mankind. The wide abyss of space hardly affects the intercourse of men, any more than it affects the fleet inhabitants, which people the world of spirits. Representation will now lose half its responsibilities, and all its imperfections. Communications can now be exchanged in articulate language at the distance of thousands of leagues. The mighty globe is reduced to the dimensions of a Council Hall, and the whole Church can assemble under one roof. What aid may be rendered to legislation, and what energy to counsel, and what enthusiasm to hope, when every syllable uttered in deliberation, shall send its pulsations through a thousand veins to the remotest extremity of the earth; and the Church, the mystical body of Christ, shall be quickened by one impulse, and shall stand electrified with nerves of unity, unknown and unfelt before! Is it presumption to suppose that the Council is not very far distant, which shall verify the Saviour's prayer, "that they all may be one"—one in sympathy, one in faith, one in the bonds of a visible brotherhood.

Impossible! The very suggestion will strike most minds as a visionary conception. The experience of ages is opposed to it—the prejudices of sect will defeat it—the inexorable resolve of wise and learned men to make no concession, will stifle the project in its birth. Thus did men reason but yesterday upon the bold adventure to span the chasm of the ocean with the telegraph.

The floods will lift up their voice against it, the tempests laugh it to scorn—the caves of the ocean will refuse it shelter—the insulted powers of nature will all rush to defend the great schism which was ordained of God, to divide the continents of the old and the new world, till the end of time. The result has silenced the incredulous, and confounded the wise. The enthusiast is now greeted as the sage, and the speculations of philosophers have become the scorn of fools.

At such a time, men may think boldly, and speak boldly. Supposing it to be true that the prayer of Christ does refer to external unity and fellowship among his followers; then so great a good must have a beginning. A sudden miracle will not affect it. Heavenly Messengers can not be beckoned from the sky, to join our hands in visible brotherhood. The great result will be preceded by a quiet movement in portions of the Church now praying for it; and where is it so likely that this gracious impulse shall have its birth, as in that branch, which we believe to be most allied in doctrine, and in vital sympathy with the primitive Church. I am deceived; or the Conference of Lambeth is the first of a succession of Councils which shall issue in making of the Churches of God, one Church, and of the people of God, one people.

I hope one day to say more, and to proclaim the conviction, that in the presence of this scene, the nations of the earth will cease from strife and discord, and the Peace of the world will be a grand inspiration from the Brotherhood of the Church! This sentiment so imperfectly set forth in this address, and destined to sink into obscurity, will one day be desinterred, and cited as a new proof that the prophecy of one age, becomes the history of another.











